

PRINCIPLES  
OF  
POLITENESS.

PART II.

PRINCIPLES

OF

POLITICAL



PART II.



PRINCIPLES  
OF  
POLITENESS,  
AND OF  
Knowing the World;  
P A R T II.

Addressed to Young Ladies;

By the Reverend

Dr. JOHN TRUSLER:

FOR THE  
IMPROVEMENT OF YOUTH;

Yet not beneath the Attention of any.

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THE FOURTH EDITION.

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M D C C L X X V J.

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POLLTENESS

AND OF

Knowing the World

P. A. R. T. II.

Addressed to Young Ladies



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## ADVERTISEMENT.

**I**T will be sufficient to say of this Second Part that, like the first, the advice it contains, has the sanction of the most respectable writers on the Subject, and is authorized by the customs of the age. The author could easily have extended his remarks to a much greater length, if he had not wished to be concise, and to confine his observations to a female conduct and behaviour, with respect to men and manners, in the early part of life. Many subjects, not noticed here, will be found amply treated of in the First Part, to which he begs leave to refer his reader.



## ADVERTISEMENT

I have been informed by one of the friends of the cause, that the first impression of the work referred to, has been the fashion of the most respectable writers on the subject, and is a subject of by the custom of the age. The subject could easily have excited the interest of a much greater degree, if it had not been so to be denied, and to consider the observations as a female conduct and behaviour, with respect to men and women, in the early part of life. Many subjects, not mentioned here, will be found amply treated of in the first Part, to which he begs leave to refer his reader.

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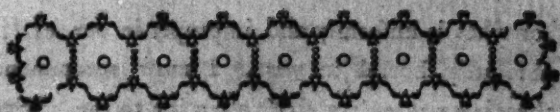
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## PRINCIPLES





PRINCIPLES OF  
POLITENESS;

ADDRESSED

To every YOUNG LADY.



**T**HOUGH there are many things in the first part of this work, that are equally applicable to both sexes; to make it of general use, there are still wanting precepts calculated for the female reader. The following pages, then, are particularly addressed to young ladies.

But, before I enter on this second part, I must hope you have attentively perused the former;

B

for

## PRINCIPLES OF

for what is unseemly and improper in *our* sex, is absolutely horrid in *yours*. I must recommend therefore not only a strict attention to the advice I have before given, but also to what follows.

THOUGH I have already said, that the principles of modesty are the same in both sexes, yet I cannot but repeat it, that the principles of modesty are the same in both sexes. I have already said, that the principles of modesty are the same in both sexes. I have already said, that the principles of modesty are the same in both sexes.

## MODESTY.

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## MODESTY.

THE principal beauty and basis of the female character is modesty: I mean that modest reserve, that delicacy, that retires from the public eye, and is disconcerted even at being admired. 'Tis of itself so beautiful, as to be a charm to hearts insensible of every other charm; and has conquered, when a fair face has been overlooked. Though art and nature shall conspire to render a woman lovely, still if she wear the appearance of boldness, it blots out every trace of beauty, and, like a cloud that shades the sun, intercepts the view of all that is amiable.

Blushing in our sex may be a weakness, but in yours it is peculiarly engaging. I have heard it said, it is ridiculous for a girl to blush, when she is conscious of no crime: but I deny it. Blushing is so far from being the companion of guilt, that it is customarily the attendant of innocence. Nature has made the female sex to blush, though



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conscious of no guilt, merely to captivate the affections of ours.

Modesty, however, is not confined to the face; there 'tis merely the shadow; would we look for the substance, it is in actions and in words, in amusements and in dress. I will not suppose a young lady, who has had a liberal education, can be bold in her actions; but so nice is the distinction with respect to her conversation, her amusements and her dress, that there are few, on their first outset in life, but need advice in this particular.

Modesty not only refines the language, but often modulates the voice and accent. A woman by no means should talk loud; her tongue should be like the music of the spheres, sweet and charming, but not heard at a distance. A loud talker conveys the idea of a scold, and scolding is the strongest mark of low-breeding.

A woman had better say too little in company than too much; there is scarce any thing more disgusting than to see a young lady too forward

forward or too confident in her talk. She should never talk of things above her age or sex : no fluency of speech, no brightness or quickness of imagination, no happiness of memory, should tempt her to it. This rule is still more necessary to be observed when in company with men ; for a forwardness to join in conversation, when the topic rolls on politicks, learning, or any subject of science, will be thought pert and affected. If you have abilities, and are insensibly led to offer your sentiments on such matters, it should be only occasionally, and even then with diffidence and deference. This would win the hearts of all present, whereas the reverse would disgust them. There are many proper opportunities for a young woman to speak with advantage and credit to herself ; and if she does it without conceit or affectation, she will be far more agreeable than such as sit motionless and insensate as statues. Even in silence, your looks should shew an attention to what is saying ; for a respectful and proper attention never fails to gratify and please.

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If you are possessed of good sense, be careful not to display it in company, lest you be thought to assume a superiority over the rest; and if you have any learning, conceal it, especially from the men, (unless they be men of true sense, and such seldom fall in your way) who generally look with a jealous and malignant eye on a learned woman.

This reserved modesty will naturally lead you to be rather silent in large companies; but sensible persons will never take such silence for dullness. It is possible to take part in conversation, without speaking a single word; an expressive countenance very plainly shews it, and this never escapes a discerning eye.

Every kind of indelicacy in female conversation is horrid; *double entendres* are of this sort. Tho' there are men dissolute enough to be pleased with this kind of wit among one another, they have sufficient delicacy to be shocked when it comes from you, or even when you hear it without pain. She that listens to any wanton discourse, violates her *ears*; she that speaks any, her *tongue*;  
every



every immodest glance violates her eye, and every the slightest act of dalliance leaves a stain behind it: a most rigorous caution therefore is necessary. Virgin purity is so nice in its nature, that it cannot even hear indelicacies without being sullied. Say not, it is impossible always to avoid this! It *may* be avoided. No man of common decency and understanding will insult a woman with such expressions as he finds give her pain; nor will he dare to do it a second time, if she once resent the injury with proper spirit; for there is a dignity in conscious virtue, that, if exerted, will awe the most abandoned libertine.

Indelicate discourse, wanton glances, and lightness of carriage, are things which shew a woman so weary of her honour, that the next comer may reasonably expect a surrender, and consequently be invited to the assault. This lightness is what women are far from thinking a vice; they give way to it, without any bad intention, but merely to give themselves, as they call it, an *air*, to prevent their appearing formal; but this air or affectation is always an offence to modesty.

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Many women have lost their characters through indiscretion only. With respect to the world, 'tis as bad to appear wicked, as to be really so. She who throws off her modesty, either in her words or her dress, will not be thought to set much value upon it in her actions.

Some women unfortunately know themselves to be handsome, and rather than not make the most of their beauty, learn the art of languishing; and flatter themselves that the tenderness they affect to move, may pass for innocence, and those languishings for modesty. There is an impudence in the very bashful part of such women's behaviour; the flutter of the fan, the awkwardness of the look, the disorder of the gesture, at hearing what they should know nothing of, warm the imagination of those men that see them, and lay them open to their attacks.

Fear not the being reproached with prudery. Prudery is the affectation only of delicacy. I do not mean that you should *affect* it, but *possess* it in reality.

reality. At any rate, it is better to be thought ridiculous than loose.

Possibly you may be called reserved, and may be told by the men, that a more open behaviour would render you more amiable. Believe me, they are false who tell you so. As companions, indeed, it may make you more agreeable, but as women, less amiable. However, I mean not to forbid your being easy and frank in conversation; but to guard you against too great freedom, or the least tincture of indelicacy.

There is an innate dignity in ingenuous modesty peculiar to *your* sex, which naturally protects you from the freedom of *ours*. This sense of virtue should be felt by every woman, prior to the reflection that it is her interest to keep herself sacred from familiarities with the men. That a woman may admit of innocent freedoms, provided she keeps her virtue sacred, is a notion, not only indelicate in the highest degree, but dreadfully dangerous, and has proved so to many of your sex.

Modesty



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Modesty ought also to be observed in your amusements. Dancing, tho' in itself an innocent recreation, may become criminal in its manner. The chief points in dancing well, are ease and grace. I would have you also dance with spirit; but never let mirth so transport you, as to forget the delicacy of your sex. Many a girl, dancing, has been thought, in the innocence and gaiety of her heart, to discover a spirit she little dreamt of.

As innocent as dancing is, I must recommend it to you, not to be seen often at it. You had better never dance, from not knowing how, than to dance often, because you do it well. If you wish to preserve your character, (and what is a young lady without a character?) let your dancing be in *private* companies. To be seen dancing often at *public* assemblies, or indeed to be seen in any public place often, whether it be the Park, the Theatres, Ranelagh, or any of the fashionable places of resort, will be a disadvantage to you. Who will chuse to look on a face, he is sure to see  
to-mor-

to-morrow, who to-day has a new one to entertain him? Besides, the ladies are sure to grow *cheap*, by growing familiar to us, and *cheap* is the unkindest word that can be bestowed upon the sex.

There is no true pleasure in being always abroad. A little observation will convince you that there is not, among the human species, a set of more miserable beings than the slaves to diversion, such as cannot live out of a constant succession of amusements. They have no idea of the heart-felt pleasures of retirement. Thought is insupportable, of course solitude must be intolerable. They are a burthen to themselves, and often a pest to their acquaintance. The utmost to be attained by what is called a gay life, is a transitory forgetfulness of misery, to be felt with accumulated anguish in every interval of reflection.

I mean not, by advising you to appear seldom at public places, to cut off every opportunity of your becoming acquainted with gentlemen.

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men. I lay you under no restraints, nor advise you to any reserve, but such as will render you more respectable. Few lasting acquaintances are made at public places; those busy scenes are ill-suited for it. People there are only distinguished by their looks and their outward behaviour: it is in private companies alone, where you can see into the hearts and minds of people, and where you can expect easy and agreeable conversation. Private parties, with good company, I never wish you to decline. If you do not allow gentlemen to become acquainted with you, you can never hope to marry happily. Attachments are seldom produced at first sight; they are founded on esteem, steal imperceptibly on the heart, and grow, in a correspondence of tastes and sentiments.

Many of our comedies are improper for a young lady to be seen at; as indeed there are few English comedies that a modest girl can see, without hurting her delicacy. If she happens to understand an improper thing, her modesty is shocked; she is distressed beyond measure; and



and is, at the same time, ashamed of being thought so. If she hears a very indelicate passage, without the least embarrassment, from absolutely not understanding it, the gentlemen who, I am sorry to say it, are best acquainted with the most worthless of your sex, and from them are too apt to form a judgment of the rest, will ungenerously impute it to that command of countenance, which you are supposed to possess in a degree far beyond us, or to hardened effrontery. In short, if she laughs, with all the simplicity of unsuspecting innocence, and for no other reason than because others laugh, she is supposed to know more than she ought to do. Now, to avoid these disagreeable situations, never throw yourself into them; never go to a play, that is the least offensive to delicacy. Tragedies subject you to no such inconveniencies. When you go to the Theatre, then, let it be to a tragedy, whose exalted sentiments will ennoble your heart, and whose affecting scenes will soften it.

To play occasionally at cards, for your own amusement, or that of your company, provided you do not play deep, nor often, is harmless. If gaming is a vice in men, it is much more so in women; one of its consequences being the loss of reputation. It gives occasion to the world to ask spiteful questions: how they *dare venture* to lose? and, what means they have of paying it? The winner and the loser are alike in danger: if a young lady wins, it puts her into so good a humour, that nothing can put her into an ill one; if she loses, she runs in debt, and there are more ways than one to discharge it. If she pays in money, it will be asked how she came by it? If she owes, and especially to a man, he will be thought no unfair creditor, if, when the estate fails, he seizes upon the person. Add to this, if a lovely woman could see her own face, upon a run of ill luck, the sullen, disappointed looks, and the contortions of the countenance, she would forswear any thing that gives such a disadvantage to her beauty. Be you importuned to play ever so much, unless it be for trifles, always decline it. Shew a steadiness and resolution. There will be

no deviation in this from that softness and gentleness so engaging in your sex ; it is no other than a becoming spirit, without which the mildest disposition will appear insipid ; with which, you will be highly respectable.

So again, there is a modesty in dress that should also be attended to. Dress is an important article in female life. And here I wish you to aim at propriety, neatness and elegance, rather than affectation or extravagance : the one is always commendable, while the other is the object of contempt. Virtue itself is disagreeable in a sloven ; and that lady who takes no care of herself, will find nobody will care for her. The chief fault in dress is excess ; mind your persons, but mind your understandings too, and don't be *fools* in order to be *belles*. Above all things consult decency and ease ; never expose nor torture nature. A fine woman displays her charms to most advantage when she seems most to conceal them. The finest bosom in nature, is no way equal to that which imagination forms. That dress is most  
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elegant, which is apparently the most easy, and seems to be the least studied. As extravagant and ridiculous as fashions are in general, there is no dressing elegantly without some attention to them: but be always within the fashion, rather than exceed it; you will be admired for the one, but laughed at for the other. Have a better opinion of yourself than to suppose you can receive any additional merit from the adventitious ornaments of dress. Leave the study of the toilette to those who are adapted to it; I mean that insignificant set of females, whose whole life, from the cradle to the coffin, is only a varied scene of trifling, and whose understandings fit them not for any thing beyond it. Remember that it is not dress, however sumptuous, which reflects dignity and honour on the person; but the rank and merit of the person, that gives consequence to dress.

Our sex is too apt to judge of your characters from your dress. Indeed vanity, levity, filthiness and folly, shew themselves in nothing  
more

more. An elegant neatness is the strongest proof of taste and delicacy.

If you wish to please, your attention to dress should not be confined to your appearing abroad. Study to be neat at all times; accustom yourself to it, so that in your most unguarded hours, in your most careless undress, you will never be afraid of being seen. Thus will you become respectable in your own eyes, and dignified in ours.

## CONDUCT IN GENERAL.

LET me now recommend to you that dignity of manner, which, next to modesty, is the highest ornament of the female character. It gives a distinguishing lustre to every look, every motion, every sentence you utter; in short, it gives that charm to beauty, without which it generally fails to please. By dignity of manner I would not be understood to mean pride, or the least tincture of haughtiness, but a care not to let yourself down in the opinion of the rational part of your acquaintance. You certainly may possess dignity without pride, affability without meanness, and elegance without affectation.

As I have done before, in my advice to young men, *viz.* describe the character I wished them to avoid; I will do the same with you. Behold then the picture of a *vain* woman.

1. When



1. When a woman once becomes vain, she is so top-full, that she spills herself upon the company; her thoughts are so much employed on her own dear person, that, when with others, she neither sees nor hears any thing that passes. She takes such pains in her conversation to bring in herself upon all occasions, that the artifice is readily seen through, and sneered at. It is highly laughable, to see her angling for praise, and rise so dissatisfied with the *ill-bred* company, if they will not bite; to observe her throwing her eyes about to catch admirers. She cruises like a privateer, and is greatly out of countenance if she returns without a prize. She is so eager to draw respect, that she always misses it: yet thinks it so much her due, that when she fails, she grows waspish; not considering that the opinions of others cannot be taken by storm. If the world, instead of admiring her imaginary excellencies, takes the liberty to ridicule them, she appeals to herself, gives sentence in her own favour, and proclaims it wherever she goes. On the contrary, if encouraged by a single word, she is so very obliging and grate-

ful, that she will thank you again and again, tho' in fact you are only laughing at her. She construes a compliment into a demonstration; thinks herself *divine*, because she is told so in gallantry; and believes it sooner than she would her looking-glass. But the good lady forgets all this while, that the men, against whom she directs her artillery, would not submit to her impertinence, but with views she little thinks of. Every civil thing they say to any other lady in company, is a dagger to her. It makes her so uneasy, that she cannot keep her seat, but up she rises, and goes home, half-bursted with anger and strait-lacing. She looks on rules, as things made for common people, and not for persons of her rank. If, by great fortune, she happens, in spite of her vanity, to be honest, she is quite troublesome with it. Her bragging of her virtue looks as if it cost her so much pains to get the better of her inclination, that the inferences are very ridiculous. Her good-humour is chiefly employed in laughing at good sense; and it is pleasant to see how heartily she despises any thing that is fit for her  
to

to do. Her fancy is chiefly taken up in the choice of a gown, or some such thing; and so faithful and obsequious is she to the fashion, that she would be reconciled even to virtue, with all its faults, if she thought it was practised at court.

To a woman so composed, when affectation comes in to heighten the character, she is the very summit of absurdity. She first sets up for something extraordinary, and on this account will distinguish herself, right or wrong, and is particular in every thing she does. She would have it thought, that she is formed of finer clay than other people, and that she has no common earth about her. Hence, she neither moves nor speaks like other women, because it is *vulgar*; and as ordinary *English* is too coarse for her, she must have a language of her own, and the words of that she minces. Her looking-glass, in the morning, directs all her motions for the day. She comes into a room as if her limbs were set on with ill-made screws, which puts the company in a panic, lest the pretty thing should drop some of its artificial



person as she moves. She does not like herself as God Almighty made her; of course, colours her face, and pencils her eye-brows. She falls out with nature, against which she is ever at war, except in those moments when her gallant is with her. When she wishes to be soft and languishing, there is something in her affected easiness, so unnatural, that her frowns are far more engaging. When she would appear humble, it is carried to an uncommon length, and, at the same time, she is so exceedingly proud, that there is no enduring it. There is such an impertinent *smile*, such a satisfied *simper*, when she faintly disowns some fulsome compliment, made her perhaps at the sacrifice of truth, that her thanks for it are more visible under this disguise, than they could be, were she to declare them openly. If a handsome woman takes the liberty of dressing herself out of the fashion, *she* immediately does the same, and makes herself uglier than ever. Her discourse is a senseless chime of empty words; a heap of compliments, so equally applied to very different persons, that they are neither valued nor believed.

Her

Her eyes keep pace with her tongue, and are therefore always in motion. She thinks that paint and fin are concealed by railing at them. In short, divided between her beauty and her virtue, she is often tempted to give broad hints, that somebody is dying for her; and of the two, she is less unwilling to let the world think she may be sometimes profaned, than that she is never worshipped.

This picture, strange as it is, is a striking likeness of some of our modern ladies. Their deformity well considered, is instruction enough; for the same reason, that the sight of a drunkard is a better sermon against that vice, than the best that ever was preached upon it.

2. When in public places, I must recommend it to you to support an affable and easy dignity: I mean not that confident ease that never knows a blush, and seems to cast contempt on the company; but that good-natured disposition, which, while it smiles on all, lets not itself down to any. While you are speaking to one gentleman, should

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another of superior rank address you, let a n extraordinary attention, or any flutter of the heart, betray a visible preference. If you are even vain of the distinction, be cautious not to shew it; let your pride, in this case, protect you from that meanness into which your vanity would cast you; consider, at such a time, the eyes of more than one are upon you, and that by affronting one gentleman to gratify another, and who probably thinks he honours you by his notice, you expose yourself to the ridicule of a whole company.

A man, even of the first rank, will not feel himself your superior, nor approach you with any unbecoming freedoms, if in conversing with him, you support that dignified modesty which is a woman's best and greatest qualification.

3. The men are too apt to indulge themselves in a species of refined luxury to which the ladies are yet strangers, and I hope will continue so. I mean that of eating. It is despicable enough in men, but it would be beyond expression indelicate  
and



and disgusting in the women. However valuable may be the blessing of health, it is indelicate in a lady to boast of it; to talk of her great appetite or her strength; to say she eats heartily, can walk several miles, or can bear a good deal of fatigue. Softness is a charm of *your* sex, to which we annex a delicacy of constitution; and any expression which reverses that idea, is disgusting to *ours*. It is also indelicate and exceedingly illiberal for a young lady to talk of being hot, or to say she sweats, &c. such things will lessen her in the opinion of gentlemen, who wish the female sex to be all attraction.

4. Never receive a present of any considerable value from a gentleman who is indifferent to you; for we are apt to put unfavourable constructions on the acceptance of such presents: few men give them but with particular views, and the giver generally concludes, that the girl who accepts his presents, would, if offered, as readily receive his hand.

If invited by a gentleman, at any shop, to accept a present, and you cannot, without affronting him,

him, refuse it ; be sure to fix on something of little value ; and let no persuasions tempt you to alter your choice : not only for the reasons assigned above, but that you may not be thought ill-bred, covetous, or mercenary.

5. Should a gentleman, on proper occasions, politely approach to salute you, modestly receive his salute ; as drawing back, or a refusal, would be the highest affront you could shew him ; but never return it, except it be to a very near relation, lest improper constructions be put upon it.

6. Be careful of being too familiar, especially with the men, who are apt to take advantages of it. Be as affable as you please, but don't be familiar : nay it is safer for a woman to be thought too proud than too familiar. The advantages of being reserved are too many to be here enumerated : I shall only say, that it is a guard to a *good woman*, and a disguise to an *ill-one*. It is of so much use to both, that such as refuse to practise it as a *virtue*, would do well to use it as an *artifice*.

7. A lady's *civility*, which is always to be preserved, must not be carried to a *compliance*, which may betray her into irrecoverable difficulties. The word *compliance* has led your sex into greater errors, than all other things put together. It carries them, by degrees, into a certain thing called a *good kind of woman*, which is an easy, idle creature, that does neither good nor harm but by chance, and has no choice but that of the company she keeps. She thinks it a rudeness to refuse, when civilly requested, either her service in person, or her friendly assistance to those who wish for a party, or want a confidant. She is always at hand, an easy companion, and one who hath great compassion for distressed lovers. She censures nothing but rigorous measures, and is never without a plaister for a wounded reputation. You seldom find her with a gallant of her own, but waiting for those her friends are pleased to leave her. There is nothing very criminal indeed in this character; but it is far from being a respectable one.

8. There



8. There is another not less ridiculous, which is that of the *good-humoured woman*, who, as good-humour is an obliging quality, thinks she must always be laughing; hence she wears upon her face an insipid, unmeaning simper, smiling upon all alike. Rather than be silent in company, which she considers as dulness, she will chatter without end; and if applauded for any thing she says, she is so encouraged, that, like a ballad singer when commended, she will strain her voice, talk louder and faster, till no one is heard but herself. She idly conceives that mirth should have no intermission, and therefore she carries it about with her, though it be to a funeral. Nay, let her hear what she will, or see what she will, she is never offended, that being inconsistent with her character. Thus does she expose herself to the derision of her acquaintance, who would not fail to shew it openly, but out of charity to her. It is highly absurd in a lady to suppose that she cannot be good company unless she shews herself at all times infinitely pleased. In a handsome woman, this kind of attraction is unnecessary, and in one who is not so, ridiculous. Not that I want

to throw every spark of nature out of your composition, and make you entirely artificial; no, I would have you chearful and pleasing, but, at the same time, easy and unaffected. Fools are always painted laughing, sufficient, I should imagine, to deter a wise person from it; much more from laughing loud, which is disgustful in *our* sex, but abominable in *yours*. This boisterous kind of mirth is as contrary to good-humour and good-manners, as it is to modesty and virtue.

9. If at any time an improper conversation should be started in your presence, seem not to hear it; or withdraw. If you keep good company you will not often find yourself in such a disagreeable situation; but it may sometimes happen, as fools will occasionally intrude themselves where their company is despised.

10. Industiously avoid every thing that is masculine, either in your dress or your behaviour. Many things unnoticed in the men are disgustful in women; such as sitting cross-legged, straddling, spitting, blowing their noses, which last *may* be avoided

avoided in company by habit and attention; but if necessity obliges you, where you can, retire. The power of a fine woman over the hearts of men, if she is perfectly delicate, is beyond conception; but still it is in her power to dispel the charm; and if she is not careful, she may soon reduce the angel to a very ordinary girl.

11. The female sex are accused of being particularly addicted to the vice of detraction; why they are so, I cannot take upon me to say; in my opinion, the men are equally guilty, where their interests interfere. However, let me advise you to guard against it at all times, but especially where your own sex are concerned; and where you may chance to have a rival, and to be speaking of her, be nicely tender of her reputation: it will dignify you in our minds more than you are aware of. Were you to speak degradingly of her, we should attribute it to meanness and jealousy; but if you mention her with respect, it would give us the highest opinion of your greatness of mind.



12. Sympathise in the distresses of unfortunate women, particularly those who fall by the artful villainy of men. Sink them not lower by any severity of censure, or ungenerous upbraidings; but pride yourself in being the friend of the unhappy, and pity, where you can.

13. I wish to give you my opinion of books, and point out to you a course of reading, but here I am at a loss. However I have seen enough of life to caution you against reading novels and romances. They have been the ruin of many a young woman. They are at best, but waste of time; and those amorous passions, which they paint, are apt to insinuate themselves into unwary readers, and unhappily invert the *copy* into an *original*. There is no impropriety in your reading history, and no reading better qualifies a person for conversation. Study that of your own country first, then of other European nations; read them, not with a view to amuse but improve your mind, and to that end, make reflections on what you read. Learn enough of geography to form a just idea of the  
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situation of places mentioned in any author, and this will make history more entertaining to you. Ladies may read also with advantage moral or natural philosophy. The whole volume of nature lies open to your view, and furnishes a variety of entertainment. Languages are an accomplishment, without which it is hardly possible for a lady to be well-bred. I do not see the necessity of a woman learning the antient languages; but there are so many polite authors in French and Italian, that it is a pity the ladies should not have the profit and pleasure of them. To learn enough only of a language to enable them to carry on a trifling conversation, will rather teach them impertinence, than politeness; but to be able to read *Voiture*, *Racine* and *Boileau*, or rather *Pascal* among the French, *Tasso* and *Guarini* among the Italians, will refine their taste, and highly entertain them. But, above all, study your own language thoroughly, that you may speak correctly, and write grammatically; do not content yourself with the common meaning of words, which custom has taught you from the cradle,  
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but learn from whence they are derived and what are their proper significations. Thus will you be able to read any English author with pleasure and improvement.

14. Tho' I have said a great deal upon the choice of friends in the first part of this work, and what is equally applicable to both sexes; still there is a case or two upon this head, particularly adapted to females: and as these pages are addressed to such as are just entering into the great world, the caution, I hope, will not be thought ill-timed. It is not proper then, to make confidants of your servants in matters of love. They can be no ways interested in your affairs, than as they are interested themselves; of course their fidelity is mercenary, and if they gain more by divulging your secrets, than by keeping them, you will be sure to be betrayed. Shew the greatest humanity to them; make their situation as comfortable as you can; but if you make them your confidants, you spoil them, and degrade yourself.



15. Indeed, in love matters, the more secret you are, the better. Though there is no reason for a young woman to be ashamed of an honest attachment to a deserving man, yet nature some way or other, *makes* her ashamed. A woman of true delicacy, will be a long time before she will acknowledge, even to herself, that she loves; and when she does, she feels herself hurt, both in her pride and her modesty, especially where she is not certain of a reciprocal affection. From motives of delicacy, then, she will be cautious of unboasting herself; and from motives of prudence, she will be doubly on her guard; for secrets of this kind, however important in your own estimation, may be very trifling to the friend you wish to disclose them to, and may possibly by that friend be turned into ridicule. Besides, love secrets are by far the worst kept; and should what you wish to be held sacred, by any means, come round to the object of your affections, it will throw you into very disagreeable situations, and perhaps hurt you in the opinion of the man you love.

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16. For the same reason, trust not a secret of this kind to a married woman, at least to one who lives happily with her husband, lest she unguardedly divulge it to him, and he should tell it again; for the husband may not feel himself bound in honour to secrecy, as the matter was not originally entrusted with him, and as possibly he may think it of no great consequence.

17. If you must unfold yourself upon such an occasion, let it be to your parents or a brother, if one you have, provided that brother is a man of honour, sense, and delicacy. Here you may expect to be safe, and to receive every advantage you can wish, from the sincerest and most inviolable friendship.

18. By the bye, I would not, in such a case, have you trust a female acquaintance, not even a sister; as clashing of interests, jealousy or suspicion of rivalry, may make you unhappy.

19. I have always thought great intimacies foolish and imprudent; for when once broken, of which they scarce ever fail, the bag of secrets is untied; they fly about like birds let loose from a cage, and become the entertainment of the town. Besides, they are not only imprudent, but lead to ill-manners; for when an intimate friend comes into company where you are, there is such a distinction shewn her, that is offensive and affronting to all the rest.

20. Never suffer any one, under the pretence of friendship, to take unbecoming liberties with you. Never submit to be teased by them where it is disagreeable to you; but exert a proper spirit, and support that dignity that will always entitle you to respect. No friendship whatever will authorize unbecoming freedoms, and I should doubt the affection of any one, who would take pleasure in making me unhappy.

21. But yet, I would not have you formal. There is a medium to be preserved. Be reserved, but don't seem so. If formality is allowable



able in any instance, it is in resisting the invasion of such forward women, as shall attempt to force themselves into your friendship, where, if admitted, they will either be a snare or an incumbrance.

22. I must further caution you against forming any friendship with men. Many a valuable young woman has been ruined by men, who approached them under the sanction of friendship. Even admitting a man to have the strictest honour, yet is his friendship to women so near akin to love, that often where they looked for a friend only, they have found a lover.

I am here naturally led further into this subject, and shall consider it under the head of

## LOVE AND MARRIAGE.

**T**HERE is a weakness predominant in silly vain women, that leads them to suppose every man, who takes a little more notice of them than common, to be in love with them. Let me warn you against this. Nothing can expose you more, than a folly of this kind; taking it for granted that a man is your lover, merely because he is a little attentive or respectful to you, and giving yourself airs on that account, when perhaps such a thing, is the farthest from his thoughts,

Harmless, unmeaning gallantry, is one of the qualifications of a well-bred man; and some accustom themselves to it so much, that they shew it to every agreeable woman they meet. Men of this stamp will escort you to public places, and behave to you with the greatest attention.

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The compliments of such men are no other than words of course, which they repeat to every fine woman of their acquaintance. These men, if they meet with encouragement, will presently become familiar, and their observances which before were offered as marks of politeness, will grow into acts of design. A proper dignity in your behaviour, will presently check their advances; but if you misconstrue their civilities, and receive them as professions of esteem, you are undone. I am sorry to say it, but the truth is, gentlemen have too little honour on these occasions. They will flatter where they may, in order to delude where they can. And she who lends a patient ear to the praise of her wit or beauty, may do it at first perhaps to gratify vanity only; but the flattery bewitches her in the end, and she insensibly inclines to a kindness for that person, who seems to value her so much. She will begin with thinking him extremely fond of her, and, as such, will cherish that out of vanity, which she afterwards will reward out of love. She will be apt to put the best construction on whatever he says or does, his rudeness will be



taken for the violence of his passion, and easily obtain pardon. She, by degrees suffers in *him* what she would deem insolence in *another*; and idly fancying that one who loves her so much, can never have a thought injurious to her; she forgets that all his compliments are mercenary, all his passion, desire; that to hear him is immodest; to be pleased with him, wicked; and that if *she* does not fly in time, she will catch the flame that is kindled in *him*, and perish in it for ever.

Have a care how you presume on the innocence of your first intentions. You may as well, upon the confidence of a sound constitution, enter a pest-house and converse with the plague, whose contagion does not more subtly insinuate itself, than this sort of temptation. And as, in that case, a woman would not stay to learn the critical distance at which she might approach with safety, but would run as far from it as she could; so in this, it no less concerns her, to remove from every the least possibility of danger, and however unfashionable it  
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be, to put on such a severe modesty, that her very looks may guard her, and discourage the most impudent attack.

This caution however should not lead you to be too reserved. I would not have you give up an agreeable acquaintance, under the notion that he may become your lover, nor because idle people may perhaps say he is. It is possible a man may covet your company, without the least design upon your person. All I urge is, that you will be upon your guard, with respect to him, and watch your own heart prudently, lest you unawares become too far engaged to be able to retreat.

Love should by no means begin on your part. It should proceed from the attachment of the man. Some pleasing qualities recommend a gentleman to your notice, and attract your esteem. In time, he becomes attached to you; you perceive it, and it excites your gratitude; thence arises a preference, which perhaps ripens into love.

love. Thus are half the reciprocal attachments first formed; and when they take place in this manner, there is little to fear: but if a young lady suffers an attachment to steal upon her, till she is sure of a return, or where those qualities are wanting necessary to make the marriage state happy, her misery is almost sealed,

Although a superior degree of happiness may be attained in marriage, if a young woman gives way to this thought, and thinks matrimony essential to her happiness, she is in a dreadful situation. Besides the indelicacy of the sentiment, the fate of thousands of women have proved it false; but admitting it to be true, an impatience to be married, is the surest method of becoming miserable in that state.

It is difficult, I know, to discover the real sentiments of the heart, in this particular. The effects of love in men, are as different as their tempers; and an artful man will sometimes counterfeit them all so well, that he will readily impose on an open-hearted generous girl, if she  
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is not exceedingly on her guard. However I will point out to you those effects of an honourable passion among the men. which I think most difficult to counterfeit.

True love not only makes a man highly respectful in his behaviour to the woman he loves, but extremely timid. From a fear of not succeeding, he studies to conceal his passion, and yet from a too great anxiety to conceal it, he often betrays it. Conscious, as of doing wrong, he imagines every eye observes and suspects him; of course, he avoids even those little gallantries, that are the polish of his sex, and would be well received; and though to hide the awe in which he stands, he will now and then affect to be chearful, his chearfulness looks awkward, and he is presently dull again. His manners, however, improve by his attachment, they become gradually more gentle, and more engaging; but yet his diffidence and embarrassment before the object of his affection, will make him appear to disadvantage; and if the  
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fascination should hold for any length of time, it will render him inactive, spiritless, and unmanly.

When you perceive this in a gentleman, consider seriously how to act. If you approve of his attachment, let nature, good sense, and delicacy direct you. If his affection for you should have attracted your affection in return, let me advise you never to let him know how much you love him, even though you marry him. If you give him your hand, that, to a man of delicacy, is a sufficient proof of your affection, and he will want no other. Violent love cannot long subsist, nature therefore has laid the reserve on you.

Should his attachment prove disagreeable, and you are determined not to encourage it, tell him so at once, but treat him honourably and humanely. There are various ways, in which you may undeceive him. There is a certain pleasantry, which the ladies can occasionally put on, that will presently tell a man of common

mon discernment, that he has nothing to expect. Unless you wish to preserve his acquaintance, you may in many ways shew a desire to avoid his company; but the best method will be to get some common friend to acquaint him with your sentiments.

If you dislike any of these means, indulge him with an opportunity of explaining himself, and then give him a polite, decisive answer. Tell him "you esteem yourself highly honoured in the opinion he entertains of you, and the preference he shews you; but that either your affections are pre-engaged, or you are too young, or too unsettled in your mind to think of altering your situation; or that you shall always value him as a friend, but cannot think of him as a husband." If he is a man of spirit and delicacy, he will give you no farther trouble; if he continues to teize you after this, any measures you may take to get rid of him will be justifiable.

Coquetry is of all female conduct the most infamous. I mean that artful coquetry, that



strives to fix the hearts of men, in order to wanton in their attachment. It is an act of barbarity and insolence, that deserves the severest punishment. A woman that would sacrifice a man's happiness to her vanity, would as little scruple to be gratified with the ruin of his reputation or his fortune. (Male coquetry is much more inexcusable, but I am not now talking to the men.)

But where a gentleman declines making any proposal to the lady he has long waited on, in hopes of fixing her affections to him, to put it out of her power to refuse, or with a view of forcing her to a declaration of love on her part, obliging her thus to break through the custom of nature, and the modesty and delicacy of her sex: I say, in such a case, the utmost degree of coquetry is justifiable: for when a man, to gratify a despicable vanity, would degrade the very woman he wishes to make his wife, she can scarcely use him too ill; but on the other hand, trifling with him, keeping him in suspense, and deceiving him, is unpardonable. It is incumbent on her to treat him  
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with great tenderness; and the greatest tenderness she can shew him, is, if she is determined not to listen to his suit, to let him know it as soon as possible.

No pleas of ignorance, the uncertainty of the gentleman's intentions, or the decorum of your sex, which enjoins you not to consider any man as a lover, till he has declared himself. I say, no pleas of this kind, will justify such a conduct, in opposition to the obligations of gratitude, justice, and humanity; in favour of a man, whose greatest weakness is, perhaps, the preference he shews to *you*.

When a man has once made a lady proposals of marriage and they are rejected, she is too apt to shun his company afterwards, as if he had given her some offence; whereas in fact, he has paid her the highest compliment in his power, and deserves her future *regard*, if she cannot bestow on him her *love*. A discreet sensible woman, if she cannot give a man her heart, may, if she thinks proper, provided he is a man of sense and candour, make him a  
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steady friend to her for life. If she explains herself to him, with generosity and frankness, he must feel the stroke as a man, but will bear it as a man. His sufferings will be in silence. Though his passion subsides, his esteem will remain. He will view her in the light of a married woman; for he must retain a tenderness for a woman he has once loved, and who treated him well, beyond what he can possibly feel for any other of her sex.

Should this happen to be your case, pray keep it locked within your heart. If he has entrusted no one with it himself, he has a claim to your secrecy. Though you may think proper to communicate to your friends, the ill-success of your own attachments, in which no one is concerned but yourself; if you have either honour, generosity, or gratitude, you will not betray a secret that is not your own, or that you cannot tell, without wounding a person to whom you are under the highest obligations.

F I N I S.





